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BRAZILIAN MISSIONS.

A
MONTHLY BULLETIN
OF
MISSIONARY INTELLIGENCE.

EDITED IN
SAO PAULO, BRAZIL,

AND PUBLISHED IN
BROOKLYN, N. Y.

Exhaustion

HORSFORD'S ACID PHOSPHATE.

Prepared under the direction of Prof. E. N. HORSFORD.

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These phosphates are consumed with every effort, and if the waste is not supplied exhaustion will follow.

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All others are spurious. Never sold in bulk.

Brazilian Missions.

VOL. III.

BROOKLYN, N. Y., SEPTEMBER, 1890.

NO. 9.

MOVEMENTS OF MISSIONARIES.

REV. J. M. KYLE and family arrived in New York, July 5th, on the *Finance*. Mr. Kyle is now at Fredericksburg, O.

MR. AND MRS. J. L. UNDERWOOD sailed for Brazil on the *Finance*, July 26th. Mr. Underwood is sent out by the trustees of the New College at Sao Paulo, of which institution he is to be the first instructor.

MISS WILLIAMSON of Philadelphia, sailed on the same steamer. She goes to Sao Paulo to assist Miss Kuhl in the school work.

REV. W. A. WADDELL, sailed August 20th, on the *Allianca*. It is expected that Mr. Waddell will be entrusted with the Theological class at Sao Paulo, formerly in charge of Rev. D. C. McLaren. Mr. Waddell has for five years been laboring as a home missionary at San Pedro, California.

REV. W. A. CARRINGTON and wife also sailed on the *Allianca*. Mr. Carrington is from Washington, D. C., and has just graduated from the seminary at Princeton. He will remain, at least for a time, at Sao Paulo.

MISS CARRIE CUNNINGHAM was a passenger on the same steamer. She expects to teach in the mission school at Ceara. She will be supported by the Presbyterian Church at Fulton, Mo.

MRS. MAGALHAES of Sao Paulo, with her children arrived in New York, August 8th, on the *Allianca*. Mrs. Magalhaes has been long identified with mission work in Brazil, having been one of the earliest

teachers in the mission school at Sao Paulo.

Although since her marriage not directly connected with the mission, she has continued, as time and strength have permitted, an active helper. During the last year or two, while the teaching force was so seriously weakened, she has rendered invaluable assistance to Dr. Lane in the school. She returns to this country for the sake of her children's education.

CAPIVARY is a city of considerable importance on the branch road leading to Piracicaba. The work of the Methodists there has always been promising. We note with joy in the *Expositor Christao* that Rev. Messrs. Tilly and Tucker recently received 18 persons there on profession of their faith in Christ; increasing the adult membership at that centre to 43. The average attendance on Sunday nights is from 70 to 120. There are 34 candidates for admission.

THE CONTRIBUTIONS of the Independent Methodist Church of Para, Rev. J. Nelson, pastor, for 1889 amounted to about \$710, falling a few dollars short of their expenses for hall rent, gas, etc.

THE ESCOLA AMERICANA of the Presbyterian Mission at Sao Paulo, closed its last term June 23rd, with a total enrollment of 429 pupils. The present term opened with full benches and before the second day closed it was necessary to refuse pupils for lack of room.

THE NEW CONSTITUTION.

A constitution has at last been published and submitted to the people for their consideration before the election of the constitutional convention.

It is copied very closely from our own and is on the whole a most liberal and satisfactory document.

The following is the preamble and enacting decree :

The Provisional Government etc., etc., considering the supreme urgency of hastening the definite organization of the Republic and of delivering at the earliest possible date, to the nation the rights and privileges of self government, has resolved to formulate upon the simplest and most liberal democratic basis, guided by past experience and present needs as well as by the great principles which brought about the revolution of November 15th—(the only ground work of our present public laws)—the Constitution of the United States of Brazil, which it causes to be published with the present enactment with a view to submitting it to the representatives of the people at their first meeting. On the points here specified it shall be immediately binding and have legal force.

It therefore decrees.

ARTICLE 1.—The First National Congress of the Brazilian people is called for the 15th day of next November. The election of representatives to said Congress to be held September 15th.

ART. 2.—This Congress will be vested with special power by the people to pass judgment upon the constitution herewith published, which will be the first duty of the Congress.

ART. 3.—The constitution as now published will be considered immediately binding only in those parts which treat of the division of the Congress into two bodies. The election of its members, the arguments of the two houses and their respective functions and the approval of the present constitution.

Following this the Congress will enter upon its ordinary legislative duties in conformity with the constitution as adopted.

In view of which the Provisional Govern-

ment charges itself with the execution of the constitution herewith published in that particular.

It will be seen by this that the constitution has not been adopted as is generally supposed, but simply submitted to the people in order that their delegates may be instructed. It will also be seen that the constitutional convention will immediately enter upon its duties as the first legislative Congress of the Republic when it has adopted the constitution. There is little doubt about its being adopted substantially as it is.

It provides for a federation of states much upon the same plan as adopted in our country.

Both state and federal governments are prohibited from granting a subsidy, or from embarrassing any form of religious worship. Religious liberty in its widest acceptance is secured.

It makes all clergymen of whatever denomination, all monks, friars, etc., ineligible to Congress. This provision is copied from the Swiss constitution.

It provides for the exclusion of religious teaching in the public schools.

It expels the Jesuits from the country and prohibits the opening of new convents or monasteries.

It establishes clearly the right of public meetings and freedom of the press.

It "secularizes" cemeteries—makes civil marriage obligatory and also makes it precede the religious ceremony, when one is held.

In short the constitution represents the most advanced views of republicans everywhere. It is a little mixed up in the matter of state and federal jurisdiction, as to when one leaves off and the other begins. It also fails to provide clearly for the immediate organization of the states, but the constitutional convention will undoubtedly attend to these matters.

So far the want of the Republic has

been that of a motive guided by a higher power—weak instruments have been used to do a great work.

THE FUTURE.

Since the advent of the Republic, the horizon of the gospel has become clearer and more distinct. The Republic has brought with it the separation of Church and State, Civil Marriage and the Secularization of the Cemeteries. These three measures have been accepted by the people with much satisfaction. But they have stirred up a nest of vipers. The priests with some honorable exceptions are offering all the opposition possible. The measure which is considered most dangerous to their interests is the decree of Civil Marriage and, next after, that of the Secularization of the Cemeteries. New journals have been established to combat these reforms and to create, if possible, a clerical party. It remains to be seen if the people are willing to be led by the nose by the jesuitical faction. The fall of the monarchy was a tremendous blow to the Jesuits. Indirectly they had laid a mine to destroy the cause of the Gospel, since it is well known that the late government had resolved to take severe measures against the Republicans; and nearly all the believers being allied to that party, the party of liberty of conscience, destroying the one would also affect the other. But in a night, the handwriting appeared upon the wall and the same night saw the fall of the monarchy and the deportation of the whole royal family. Another fact, also well known, the Princess Regent was entirely under the power of the Jesuits; but the will of the Lord was that she should not reign.

The church has lost a certain prestige among the people by these decrees. In

many minds that slavery which so long existed has been broken. People breathe easier and are freer in the expression of their sentiments. And in those districts where the priests in other days ruled with a rod of iron, there the people are now in a state of active opposition and defiance. The tables are being turned. These decrees are also having another tendency, that of adding to the indifference which had already begun to show itself in many quarters; and so making this class of society much more difficult to govern.

But on the whole, great and material progress will be made under the Republic. Already in all the states, the public school system is being renovated, economies are being introduced into the public service, together with other betterments.

The future of the country depends upon the character of the National Assembly soon to be elected. May the God of Nations guide and direct the people in the choice of their representatives and they in their deliberations, so that the new Republic may be firmly established and enter upon a career of ever increasing usefulness!

A certain *vigario* in his journey had occasion to ask a woman, standing in the door of her house, to give him some information as to best road to reach a certain place to which he was going. They fell into a short dialogue as follows: "My good woman to what parish do you belong and where do you attend mass?"

She replied: "I never attend mass and belong to the parish of *heaven*,"

"Ah! but who is your parish priest, to whom you should confess, etc.?"

She replied:—"Jesus Christ." The *vigario* called his companion and said: "Come, come, let us get out of this;" and went his way.

A CHRISTIAN UNIVERSITY FOR BRAZIL.

The Commissioners who went in 1888 to the organization of the "Synod of Brazil," in their report to the General Assembly of the Presbyterian Church in the United States of America, emphasized the importance of Educational institutions, and recommended to the liberal members of our churches the immediate endowment of a Christian College in Brazil similar to Robert College at Constantinople, or the Syrian Protestant College at Beirut. The report was adopted and it was further,

"Resolved, That the General Assembly invite other denominations to unite in forming a Protestant College at Sao Paulo, Brazil."

In accordance with this action of the General Assembly, the Board of Foreign Missions consented that its Missionary, the Rev. Geo. W. Chamberlain—now on furlough in this country—be permitted to raise at least \$50,000 for the equipment of such a college, including grounds and buildings, also to secure for five years a pledge of the salary of at least three professors, who shall be members of the Presbyterian Church. It is agreed also, that if other churches of the Reformed faith shall desire to co-operate in the extension of this work they shall be entitled to representation on the Board of Trustees.

Such a Board was organized in November, 1889.

It consists of the following members:

President, Rev. J. Aspinwall Hodge, D. D.; Vice-president, Rev. Charles E. Knox, D. D.; Secretary, Edwin Packard; Treasurer, Henry M. Humphrey. Rev. George Alexander, D. D.; Hon. Robert N. Willson; John J. McCook.

The trustees have taken steps to secure a charter under the laws of the State of New York, and on July 15th they adopted a constitution for the proposed college.

The following preamble states the purpose which the trustees propose to accomplish. "It has been determined to establish at Sao Paulo an institution of learning of high grade, in which persons of the various nationalities in the United States of Brazil, may obtain a scientific, literary and professional education. The fundamental principle in the minds of those contributing for this object is that the institution be founded on christian principles, and that in the institution God and His Word for all time shall be distinctly acknowledged and honored."

The corporate name is The Trustees of the Christian University at Sao Paulo, Brazil. The trustees shall consist of not more than nine members, who shall be citizens of the United States of America, and minister or members of some Protestant Evangelical Church.

The constitution provides that the trustees may elect a local board of managers not exceeding seven in number. All the members of this board shall be Protestants holding the evangelical faith, and at least four shall reside in or near the city of Sao Paulo. The president of the university shall be *ex officio* the president of the board of managers.

It is not necessary here to give the minor details of the constitution. Our readers, however, will be interested in the following provision:

"The faculty in making rules and regulations for the government of students, and arranging the course of studies, shall aim to give the students a thorough christian education equal to that which may be obtained in the first colleges in the United States of America. They shall see that the Holy Scripture of the old and new testaments shall be read and prayer offered every day of each collegiate term, and that the students shall on the Lord's day attend public worship as may be directed by the faculty."

The trustees desire now to secure as a beginning \$100,000 for land and buildings, and a guaranteed annual income of \$25,000 for maintenance. One liberal giver has already subscribed \$10,000 toward the purchase of property, and another has pledged \$2,500 annually for the support of professors. Mr. J. L. Underwood has been appointed as an instructor and has already sailed for Brazil. Other chosen men will follow as soon as the means are provided. We trust that an adequate endowment may soon be furnished.

A christian college is, we believe, one of Brazil's most urgent needs and if firmly established, we are confident it will prove a potent agency for the evangelization of that fair land.

WE are very happy to record that the announcement of the death of Rev. Mr. Tarboux was incorrect. We do not know how the false report originated. We copied it from a Brazilian newspaper. We trust that many years of useful work are yet in store for him.

THE following official names of the wards in the municipality of Rio should be brought into accord with the separation of church and state; Most Holy Sacrament; Our Lady of the Candelaria; St. Joseph; Our Lady of the Glory; St. John the Baptist of the Lagoa; Our Lady of the Conception of the Gavea; Our Lady of Loreto of Jacarepagua; Sant'Anna; St. Anthony; and Santa Rita. Then come: Divine Holy Ghost; St. Francis Xavier of the Old Engine; Our Lady of the Conception of the New Engine; St. Christopher; St. James of Inhauma; Our Lady of the Appresentation of Irajá; Our Lady of the Desert of Campo Grande; St. Saviour of the World of Guaratiba; Holy Cross; Our Lady of the Help of the Ilha do Governador; and Our Lord Good Jesus of the Mount of the Ilha de Paqueta. Every ward is thus directly under the protection of the ex-state church.—*Rio News*.

RADICAL CHANGES.

BY REV. G. A. LANDES.

"To-day is not yesterday" any more in Brazil.

For many years the Brazilians walked in the footsteps of their forefathers. Years found them and left them almost the same. This, however, cannot be said of them to-day. Change is manifesting itself on every hand.

For the Empire of Brazil we have the United States of Brazil; for Provinces, States. In many of the cities and towns, even the names of streets and squares are changed; as in Corytiba, what was formerly Empress street is now called, *Rua 15 de Novembro*, in honor of the day in which Brazil became a Republic; the square called Dom Pedro II. is now known as *Praca Tiradentes*, (Tooth Extractor), in honor of Joaquim Jose da Silva Xavier, who suffered martyrdom, April 21st, 1792, for the crime of having and expressing Republican ideas.

Many for a time were inclined to think that most of the changes made by the new Republic would be changes merely in name, and that the real spirit of the government would be but slightly changed. All such are beginning, however, to realize that they were mistaken. The men who are at the head of affairs are showing to the world that they meant something more than a change in name, when in the place of Empire of Brazil, they set up the United States of Brazil. They have divorced the church from the State; they recognize the civil instead of the sacramental marriage; in place of religious tolerance they have proclaimed religious liberty; they have secularized the cemeteries and have greatly enlarged the suffrage. These and many other radical changes are clearly set forth in the new constitution which was formally signed June 22nd, 1890, and published by

a decree of the same date. This constitution shows clearly how prominent Brazilians regard "Holy Mother Church," which has shaped the destiny of their country for more than three hundred years.

Those parts of the constitution which deal with the Jesuits and other religious orders, and with the question of church establishment show that its framers are determined to overthrow the power of the "Holy See" in Brazil. The stringent provisions which are designed to strip the priesthood of all political influence show how deeply the present rulers of Brazil distrust the Papal church.

They fully recognize that its influence over their country for so many years has resulted in leaving the most of their countrymen in ignorance, superstition and idolatry and filled the land with gross immorality, and that, because of this, their country is in many respects so far behind other civilized nations.

While by these radical changes they have freed themselves as far as they could from the power of the church of Rome, they have also thrown the doors wide open for those who care to bring in the pure Gospel.

Every real christian knows that it is the Gospel that makes a true man or woman, a true father or mother, a true family, a true nation. The christian world, therefore, should be interested more than ever in sending the Gospel to Brazil.

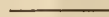
The young Republic has done wonders in the short space of seven months, but she cannot by any new law or decree, remove the ignorance and superstition that so widely prevail. The Gospel is the only power that can thoroughly remove these evils. It remains, therefore, for the people of God to recognize and improve the great opportunity now offered to extend Christ's cause in this young Republic and make it a true christian land.

"There is an hour in each man's life appointed to make his happiness, if then he seize it." The same is true of nations.

If the United States of Brazil is to be truly happy it must have the elements that makes true happiness, namely: the Gospel. Let us not delay then, but improve the golden opportunity.



WE are under obligations to Mrs. Thos. D. Osborne, Editor of the *Baptist Basket*, for the information that our list of Protestant Newspapers published in Brazil is incomplete. The name of *O Christao Brasileiro*—The Brazilian Christian—a paper published by the Baptist Missionaries at Bahia, should be added. The *Basket* is paying by subscriptions for the press from which this paper is issued.



DURING June additions were reported to the churches as follows:—Parucatu, twenty-eight adults and fourteen children; Sta Luzia, Goyaz, twelve adults and nine children; Araraquara, nine adults; Castro, Parana, three; Guarapuava, three adults eight children; at Mondure in Parana, four adults; in Sao Paulo, one adult.



ASCENSION Day, May 15th, is called "the day of the hour," among the people; why, it is difficult to say, except the following singular custom may throw light upon it. Early in the morning of this day the people hang bunches of the leaves of a certain tree in the windows and doors of their houses, to get rid, as they say, of the—flies. It may be that it means that the hour of the flies had come. The writer of this had reason to make a visit into the country on this day and everywhere he went, he saw the windows and doors trimmed with these leaves.

HAPPENINGS BY THE WAY.

BY REV. J. B. KOLB.

After reaching a certain town where we were to pass the night we called to see several persons interested in the Gospel. One of these, a young man, has read the New Testament three times, and is now in the fourth reading. He said: "I can now say that I am no more a Romanist, but as yet I cannot say that I am a Christian." We found him very much interested.

At another point we called to see a friend of the Gospel, who was very glad to have us visit him. He is a constant reader of the Scriptures, and has entirely abandoned the Romish Church. Further on we called to see a family belonging to the Church. Here we met with a hearty welcome. It was an event! The pastor had come. Lately the family and another had removed from a section of the State where the drought has been exceptionally severe. Driven out in this manner they had established themselves in a better locality. But the Lord had a purpose in it, for shortly after reaching their new home our brother had occasion to express himself on the subject of religion in the hearing of one of the leading men of the neighborhood, who, upon hearing our brother express himself, said, "What is that you have been talking about? Why, that is just what I have been wanting to hear for ever so long. Can you tell me more about it? Can you not give me or loan me that book which tells of these things?" Our brother was glad of the opportunity to serve his neighbor, so he went home at once and brought his Bible. As a result the neighbor, by the blessing of the Holy Spirit, is now an earnest believer in the Lord Jesus. Wherever he goes he carries his new found treasure with him and is not ashamed to have it known that

he is a believer in Christ. We called to see him but he was not at home. But a word about our brother and his little family. We knew that he was *very* poor, and had no crop as yet, but we did not realize *how* poor he really was. We had been traveling for five hours and had had but a cup of coffee and a biscuit to begin the day with, so we asked our sister if she could give us a cup of coffee. Her reply was, "Ah, my dear brother, we have no coffee." Persisting we asked if she could not give us a plate of *farinha*, which is the bread of the people, moistened with water. She answered, "Ah, my brother, we have no *farinha*." Here was a family of seven persons, the parents and five little children and with nothing but water. They had a chicken or two but were holding on to them so that they might be able to raise a few more. • We sent out and bought some *farinha* from a neighbor and with an egg or two that our sister had been saving, we made our meal. It was the best seasoned meal which I think I ever ate. It was a marvel to us, the resignation and Christian confidence shown by those believers, in the midst of their poverty. Even the children had imbibed the faith of their parents. One of the little ones kept saying, in a low murmur to itself, "O that the Lord would remember us."

Our brother has his field planted with the mandioca plant, from whose root the *farinha* is made, but he will have to wait at least six months before it is fit to be pulled up, until then—what? The Lord knows. At another house where we called to see a friend, who is a decided Christian, it was sad to see his distress because he could not offer so much as a cup of coffee. Great suffering has been experienced in all this section, as no rains have fallen, until within a few days, for more than seven months and this in the torrid zone.

COUNTERFEIT PRIEST.

On the 21st of March Pedro Antonio Ribeiro was arrested in the city of Rio de Janeiro, accused by Monsignor Brito, Vicar-General of the Bishopric, of having deceived the faithful, baptizing and celebrating marriages without the necessary ecclesiastical authorization, showing forged documents. He told in court a most plausible tale with utmost calmness, claiming to have been ordained in '83 in Buenos Ayres. His various diplomas etc., easily revealed their spurious origin, for all his c's were written with the sedilla whether called for or not. He was sent to jail to await trial.

Such cases are not infrequent, and the counterfeits are just as good as the majority of the trade-mark wearing consumers of loaves and fishes.

THE new ultramotane organ *O Brazil* in its first number appeals to history to show that the Roman Church alone can implant the true principles of liberty! We are used to such talk in Brazil, but you of the North may be interested in a paragraph or two.

"In every revolutionary or social crisis the word of command, the first watchword of reform, is to raise the destroying sledge hammer and let it fall without mercy on the national religion.

"Let history prove it. The scheming innovations of Luther in Germany; the bloody perturbations of the Huguenots in France; the cruelties, adulteries and rapacity of the Protestant English Kings; the gilded Utopias of the philosophers, and the bloody thirst of the demagogues of '89; the usurping enterprises of the present reign in Italy; the secret plots, and the overt acts of all the sects, and psuedo-humanitarian schools, and even the latest socialistic reforms—all these were undertaken and carried out in the name of liberty, of worship, and in homage to liberty of conscience."

SOME of the replies which the brethren give to their enemies, in answer to their sallies, are often well to the point; as the following:—"Well, Mr. Protestant, how is it that you could be so stupid and ungrateful as to forsake the religion of your fathers? Much wiser than they, you think yourself to be."

To which he replied: "Come now my friends, you all were devoted to the monarchy before the declaration of the Republic; how is it that you are such devoted Republicans now. Your fathers were monarchists, so were you, why did you not remain satisfied with your former principles?"

No one answered; but some one said "'tis no use arguing with these Protestants, they are ready, with their answers, at every turn."

Our brother was left in peace.

WE have received from the Sunday school of the First Presbyterian Church of Geneva, N. Y. \$48.94, to be applied to the support of a boy in the Sao Paulo school. The money has been transmitted to Dr. Lane. We have also received from a clergyman of Wilmington, Del. \$5.00 for the chapel building in Sergipe, for which an appeal was made in our August number.

The bound volume of BRAZILIAN MISSIONS for 1889 will be sent to any address, postpaid, for 60 cents.

Brazilian Missions

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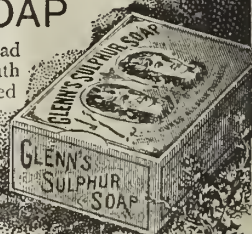
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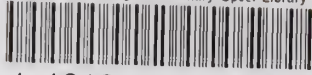


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